





The Independent of August 13th contains two very remarkable and peculiar letters, from two American missionaries, who are editorially designated as 'two of the most able, devoted and successful missionaries in the East,' one 'in Western Asia,' and the other 'in a neighboring field.'

The first of these letters, written from one missionary to the other, is dated May 5th, 1857. The second letter, from the second missionary, and enclosing the letter of the first to one in this country, is dated June 1st, 1857. We are left in entire ignorance from what particular places, and from what persons, and to what persons, these letters were sent. Why is this reserve? Is it because both letters express a very strong and heartfelt opposition to American slavery?

The Independent wishes these strong expressions of anti-slavery feeling to be heard and heeded, and calls attention to them in the following introductory paragraphs:—

'THE TESTIMONY OF MISSIONARIES AGAINST AMERICAN SLAVERY.'

'The Christian sentiment of the world, in every form, is arrayed against the system of slavery which exists in the United States. But perhaps no testimony against that system is so strong and so impressive as that which comes from American missionaries, who from their distant fields of labor look back upon their native land. Their love for their country would induce them to look charitably upon her faults, while their relations to the Christian community should then always speak with caution upon home affairs. They are removed from all party and sectional strife upon the subject of slavery, and therefore look upon that subject, not with the excited feelings of controversialists, but with the calmness of impartial observers. As a class, missionaries live near to God, and some of them are eminent for holiness. They are accustomed to look upon every institution, measure, or event, in its bearing upon the kingdom of Christ, and thus their feelings become as sensitive to anything affecting that kingdom as the barometer to changes of the atmosphere. The church in this land, therefore, ought to give special heed to the views and feelings of missionaries on the subject of slavery. They are not "infidels," "radicals," or "fanatics."

'Formerly, our missionaries looked upon slavery as an evil which they had left behind them, and with which they had no concern. Now, however, since communication has been so freely opened up with all parts of the world, they find the shame and scandal of American slavery a positive hindrance to their work. Converted heathen are amazed that slavery exists in this Christian land, and opposition to the Gospel among the unevangelized is strengthened by this monstrous iniquity. The lamented Stoddard once said, "We do not dare to let our converts know that slavery exists in America; for how could we reconcile it with our professions as a Christian nation?"

The language of the second of the letters referred to is so very peculiar and significant that I quote some of its first sentences:—

'June 1st, 1857.  
'MR. DEAR BROTHER,—The groanings of the missionary over his retrograding country ought perhaps sometimes to be heard. With this view, I send you the enclosed letter from Mr. — to myself, which you are at liberty to publish just as it is forwarded, if you think proper. Names need not be given; for the sentiment of the letter is, "We do not dare to let our converts know that slavery exists in America; for how could we reconcile it with our professions as a Christian nation?"

Why is the strong protest against slavery, which is the prominent point in both the letters referred to thus anonymously written and published? Why does the missionary say that his complaints upon this subject ought perhaps sometimes to be heard? Why does he say, in giving permission to publish the letter of his anti-slavery associate—'Names need not be given'—and why does he say, (as if it explained the propriety of withholding the names of persons and places), 'for the sentiment of the letter probably represents the feelings of most of our missionaries in these regions?' In short, why must the anti-slavery sentiments of American missionaries in foreign lands be sent to this country stealthily, and published at second hand, with such precautions, instead of being sent directly to the Board, and published, with their other communications, in the *Missionary Herald* and the *Annual Reports*? The purpose of this paper is to answer these inquiries, and to do this, it is necessary to look as far back as 1837, in the history of the Board.

In that year, several of the Sandwich Island missionaries became deeply impressed with a sense of the guilt of slavery, the danger incurred by their native country in supporting such a wicked system, and the responsibility of the church for its removal. I have now before me copies of letters from three of those persons, one from Rev. Jonathan S. Green, dated at Honolulu, Oahu, in May, one from Rev. Peter Gulick, from the same station, in June, and the third from Rev. H. R. Hitchcock, dated at Kalanala in November. They all breathe the same spirit; but to show the strength of their sentiments and the vigor of their language, I subjoin extracts from the last two:

'HONOLULU, June, 1837.  
'DEAR BROTHER WRIGHT,—I can hardly tell whether of personal regard, or the warm sympathy I feel for you as one engaged, heart and soul, in the great, the blessed, the arduous cause of abolition, has the greater influence in prompting me to address you. Ever since I seriously considered the subject, my sympathies have been with the abolitionists, and those for whom they labor. It is, however, recently I have become thoroughly convinced that the system of slavery ought to be immediately abolished. And yet this point seems so clear and plain, that I almost wonder how any real Christian could hesitate a moment in coming to a right conclusion. Perhaps one of the greatest causes of delusion in this and similar cases, is, our proneness to look at them in what we call the light of expediency. I believe, assuredly, that abolition is the cause of God, and must, therefore, triumph. The Lord hasten it in his time! I believe, too, that the reproach, the shame and violence which the friends of the cause (and yourself among others) are called to endure, in publishing the truth, will tend powerfully to accelerate the accomplishment of your desires.

You will perceive by the preceding printed resolutions, that we, as a mission, do not forget our brethren who are in bonds. Indeed, the situation of the mass of this nation keeps the subject of slavery almost constantly before our eyes, and in our minds. The condition of the laboring class (which is almost the whole nation) is that of slavery in its mildest form, however. No corporal punishments are resorted to, to extort labor, nor are families broken up, and the marriage relation disregarded, as in the slave States of my beloved, though guilty country. Nor do the chiefs, who are the only masters, desire to exclude mental cultivation; but rather endeavor to promote its general diffusion; still, with these and other palliations, the system tends strongly to idleness, (for who would labor to work without recompense?) and is pregnant with evils ruinous to all classes. From the bottom of my heart, therefore, I say, "God speed the abolitionists, till every yoke of oppression is broken throughout the whole earth." Oppression has been greatly mitigated here by the introduction of the Gospel; but much remains still to be done.

P. GULICK.

KALANALA, Nov. 18, 1837.

To the Editor of the *Emancipator*:

DEAR SIR,—An accidental perusal of some of the numbers of your paper induces me, though a stranger, to write you. I write on a sheet containing

a sort of circular to Christians in form of resolutions; not doubting that while you are engaged in the truly philanthropic and Christian work of pleading for the oppressed in the land of freedom, you have a deep interest also in the efforts of those who are laboring to break the bonds of pagan darkness.

'Though our fields of labor are at a great distance from each other, and are different in some respects, yet I feel that our object is the same,—that of breaking every bond, of letting the captives go free. Be assured, sir, that in the prosecution of this object, you have my prayers, and may not rest until you see success. No intelligence from my native land interests me more than that which announces the progress of the cause of the slave.'

I write because it is a privilege for me, (as I think it should be for every Christian,) to take an open and decided stand in favor of those who are laboring to crush slavery. Especially is this a privilege at a time when moral prudence or time-serving policy is setting about the sentiment that it is a subject with which the missionary should not interfere. I must confess that if the immediate abolition of slavery is a subject in which Christians of every name, circumstance or occupation, whether public or private, individual or corporate, may not rest until they see success, no intelligence from my native land interests me more than that which announces the progress of the cause of the slave.

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to slavery may be fully understood, let us glance at its action upon that subject during the years following 1837 to the present time. To rehearse the details of this action would fill a volume, and would include many sophistical and some mutually contradictory declarations, but its substance can be given in a comparatively short space.

Until the Board were compelled, by the action of a small but pertinacious minority, to pay some attention to the subject of slavery, and take some action upon it, they ignored that subject altogether. Even in taking the responsibility of publicly authenticating a person as a Christian (as, by sending him forth as a missionary, or admitting him to membership in a mission church), they no more inquired whether he was a slaveholder than whether he was a landholder, or a mechanic, or a democrat. Their agents, who annually travel through the Southern States, and preach in Southern pulpits, to raise funds for the conversion of the heathen, have made no protest against that slavery which has been manufacturing and perpetuating a race of heathen under their very eyes. Several of their missionaries have been slaveholders, and others have extensively used the hired labor of slaves, thus participating in that system which defrauds the actual laborer of the profit of his toil. They have also freely admitted slaveholders to their churches, and have been so far from discouraging slavery by church discipline, that one of the Secretaries of the Board (in the *Missionary Herald*, the official organ of the A. B. C. F. M., Oct. 1848, p. 349,) represented the increased number of slaves in the Cherokee and Choctaw nations, and the general preference there felt for the investment of money in this 'species of property,' as one of the results of 'the doctrines of the Gospel having exerted their appropriate influence.'

Since the year 1839, the Board have been urged at many annual meetings, (by a minority which, however small, was the representative of too much money, as well as respectability, to be altogether disregarded,) to withdraw the support and countenance which they were affording to slavery. The petitions and memorials thus presented were always referred to committees, and the committees generally recommended that the subject be left alone, expressing perfect satisfaction with the position of the Board.

To give an idea of the manner in which this momentous subject was treated in these Reports, we give an abstract of one of them, presented at Brooklyn in 1845, by a committee consisting of Dr. Woods of Andover and nine others, eight of them clergymen:

'As to declarations and measures of hostility to slavery, the Committee recommend to the Board no new action, and refer the petitioners to the reports of previous meetings, (which say that the Board do not turn aside from its peculiar and appropriate work of preaching the Gospel, to condemn slavery.)'

The only Mission Churches of which slaveholders are known to be members are among the Cherokee and Choctaw Indians. Slavery existed among them when the missionaries entered on their labors among these tribes. The qualification for membership in the mission churches is "satisfactory evidence of a saving change of heart, and of repentance and faith in the Lord Jesus Christ." Sundry slaveholders, desiring to continue such, were considered to have given this evidence, and were accordingly received into the church. As to the kind and amount of instruction given by the missionaries in relation to the mission churches is "satisfactory evidence of one of them, who says, "We give such instructions to masters and servants as are contained in the Epistles, and yet not in a way to give the subject a peculiar prominence; for then it would seem to be personal, and there are usually but one or two slaveholders at our meetings. In private, we converse about all the evils and dangers of slavery."

The Committee admit that the slave-laws among the Cherokee and Choctaw prohibit teaching slaves to read, throw impediments in the way of emancipation, restrict slaves in the possession of property, and embarrass the residence of free negroes among them. They believe that the destructive influence of slavery is seen on the morals both master and slave; that it sweeps away those barriers which every civilized community has erected to protect the purity and chastity of the family relations, and that it will ever present formidable obstacles to the right training of the rising generation.

The Committee however believe, that the missionaries in the mission churches have been faithful to their work. They approve the admission of slaveholders to their churches, and have no different plan to recommend to them for the future.

The report was unanimously adopted. After having delayed and protracted the matter as long as possible, the Board was compelled by the pertinacity of the remonstrants, to make some decision; and their decision, which still remains in force, is, that SLAVEHOLDERS MAY BE ADMITTED AS MEMBERS, IN GOOD AND REGULAR STANDING, OF THE MISSION CHURCHES. The Board clearly implied their consent to the continuance of this practice in the mission churches, at their meeting in Boston, in 1848; and they formally ratified it at the meeting in Hartford, in 1854.

In reading over the long array of reports and correspondence relative to this matter in the Annual Reports of the Board, (in which pious language is frequently used to excuse impious conduct and wicked laws,) we are by the very apologies, both of the missionaries and the Board, how completely this matter of slavery has been in their own hands from the beginning, and how the corruption of the mission churches has resulted from that of the missionaries and their employers. Slavery existed when the missions were founded, by their own confession. So did drunkenness, so did theft, so did adultery, so did murder! Why did they keep these out of the Church, if they let slavery in? Why did they let slavery in, if they kept these out? It was their imperative duty, in founding a church, to brand as infamous, and utterly incompatible with the Christian character, participation in that system which, by making chattels of men, women and children, authorizes any outrage which may subsequently be inflicted on them. I repeat it. The power to keep their churches pure from this infamy, from the beginning, was entirely in their own hands. They did not use it. And when called to account for it, they allege in excuse, that public sentiment and ecclesiastical usage were not then opposed to slavery; and one of them gives, as his reason for not dealing with slavery in the Church, after it had gained admission, that it would have seemed persons, but few slaveholders attended the church-meetings. Withy successors, then, of those apostles who turned the world upside down!

Is it not the extreme of unfaithfulness, for a class of men whose daily avocation is the study and promulgation of good morals and religion, to suffer that which they admit to be an anti-Christian system—"at war with the rights of man, and opposed to the principles of the Gospel"—to exist in their churches without interference until the printers, lawyers, butchers, carpenters, &c., whose interest in their own, and not professional like their own, and not persons whom they assume themselves to be as 'light' for guidance, and as 'salt' for preservation, had not yet renounced this practice? Yet such is the position of the missionaries and of the Board!

Thus, after many attempts to evade a formal expression of opinion, the American Board of Foreign Missions, at its meeting in Hartford, in 1854, formally ratified a theory in conformity with the long standing practice of its churches, TO ADMIT SLAVEHOLDERS TO CHURCH-MEMBERSHIP, AS CHRISTIANS.

What says the remonstrants, in regard to this audacious baptism of slavery into full communion with the Church?

What says the Independent, edited by Dr. Joseph P. Thompson and others, who have heretofore seemed very zealous against slavery?

Wonderful to tell, in an article (Aug. 13) entitled 'Meeting of the American Board,' in the very next

'Ann. Rep. of 1848, p. 107. +ib., p. 105.

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column to the extract we have quoted at the commencement of this article, and by an 'incongruity' no less 'monstrous' than that which is there delineated, the Independent says:

'The meeting of the American Board, to be held at Providence on the second Tuesday in September, promises to be one of unusual interest and moment for the cause of Missions. No question is likely to arise at that meeting which will agitate the public mind, or divide the counsels of the Board. THE QUESTION OF SLAVERY WAS SETTLED UPON A SATISFACTORY BASIS AT HARTFORD.'

This is even a more complete surrender than Dr. Thompson made of himself at the late annual meeting of the Tract Society. He was perfectly satisfied with the Report of its Investigating Committee, both upon its negative and positive side, (whatever new light upon it may since have reached him;) but this article assumes that (at least as far as the Independent is concerned) no further protest is to be made against the pro-slavery position of the Board during the life-time of this generation. And, if silence gives consent, we must suppose all the former remonstrants to have come to the same shameful conclusion.

Possibly, however, the Independent relied too confidently on the degeneracy of the Church and its ministers. Possibly there may be one left, among the members of the Board, who is not willing to bow the knee to this Baal. Possibly one may yet be found who is willing to stand forth alone, and break this deceitful peace which has usurped the place of purity, and demand, in the name of Christ, and of his brethren the slaves of church-members under the supervision of the American Board, that this covenant with death be annulled, that this agreement with hell be not suffered to stand. If there be a single member who wishes this to be done, let him not fail to do it. Let no supposed 'necessity of courtesy towards an associate'—no treaty that the 'satisfactory basis' may be suffered 'to stand for this year'—no fear 'to provoke a personal discussion'—no 'high respect' for the representatives of pro-slavery piety, and no fear of 'wounding their sensibilities,' be suffered to prevent an earnest and vigorous protest, at the approaching meeting of the Board, against this shameful compromise with slavery. But if no one thus raises his voice, if no one dares, or still worse, if no one dares to speak for the cause of the slave before that great representative of the Church, that fact that great representative of the Church, that fact that must go to swell the already long catalogue of proofs that the American Church is the bulwark of American slavery.—C. K. W.

From the Boston Transcript of August 13.

THE STORY OF THE THREE BLACK CROWS OUTDOE.

'Beware of dogs.'

'Tray, Tray, and Sweetheart, all.'

To the Editor of the Transcript:

Sir,—It would be an endless task for Abolitionists to undertake to contradict the numberless misrepresentations concerning their cause, which are maliciously circulated in every part of the land; and, therefore, they seldom attempt any correction. But, sometimes, an accusation may be brought, of such a nature, and under such circumstances, as to demand a prompt denial, in order that the libel may be put to open shame, and the cause of the oppressed in our land may receive no injury.

The dog-gate pervasiveness of 'Sigma,' in renewing and reiterating the exploded libel against Mr. Parker Pillsbury, that, 'some years ago, he performed, in public, the ceremony of baptizing three dogs, in the name of the Father, Son and Holy Ghost,' calls for a fresh protest against such flagrant injustice. In support of his foul charge, 'Sigma' quotes a lying statement which appeared in the *Salem Register*, made by an anonymous scribbler, and a most vindictive enemy of the Anti-Slavery cause—to this effect, namely, that 'on a Sabbath afternoon, Mr. Pillsbury went through a mock ceremony of taking several dogs into the church—that he questioned them as to their doctrinal opinion, and made them give replies satisfactory to himself—that he propounded them in the following words: "I baptize thee, Bose, in the name of the Father," &c.; "I baptize thee, Tiger," &c.—"the object of the performer being," adds 'Sigma,' "in consonance with his opposition to the Sabbath, to bring the ordinance of baptism also into contempt!"

Now, Mr. Editor, I aver that, of all wilful perversions of facts, this has not been surpassed since the time when it was said of another notable disturber of the peace, "He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his saying." I testify, "as an eye and ear witness," having been at the meeting alluded to, and heard every word uttered by Mr. Pillsbury on that occasion. The facts are these: In the course of one of the most impressive speeches to which I ever listened, Mr. Pillsbury referred to the awful indifference with which the horrible act of reducing millions of immortal beings to the level of brutes, and the condition of property, was every where regarded in the land; and he then proceeded to reverse the case by asking, what would be said of the clergyman who should bring sundry dogs into the broad aisle of his church



**HOMESCHOOL.**  
THE next (Fall) Term of this Institution will commence on WEDNESDAY, Sept. 3d, and continue fifteen weeks. Applications for admissions must be made at an early date to insure acceptance. For information, please address  
WM. S. HAYWOOD, }  
ABBIE S. HAYWOOD, } *Principals.*  
Hopedale, Milford, Mass. July 31, 1887. \* 41



